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too sympathetic civilization, psychologically first, and later mentally, its growing mind and leadership generating a greater pride and power, we can readily understand that it must feel the more intensely that its problems must be more emphasized by the very fact of this reaction and growth.

ROBERT C. DEXTER,
Clark University.

The Fruits of Victory. A Sequel to the Great Illusion. By NORMAN ANGELL. The Century Company. New York.

There is a high argument, infallibly true, perennially repeated and historically ineffectual, regarding the powers and relationships of men, which Plato first set forth in *The Republic* and which Norman Angell, having set it forth in *The Great Illusion*, repeats in *The Fruits of Victory*. The Platonic argument is that justice or happiness or ultimate self-interest is neither the interest of the stronger nor the interest of the weaker, but the harmony or coöperation of whatever interests are in play, so that each by doing his own work, may be happy in himself and useful to his fellows. There must be honor, Plato pointed out, even among thieves, if they are to prosper in their predatory vocation. Angell carries the argument a step further. The thief's prosperity, he suggests, is directly a function of the prosperity of his victim. To continue thieving successfully, he must enable his victim to acquire what he himself wants to appropriate, but to enable him to do that, he would have to undergo a change of heart and cease to be a thief. As a thief, in a word, he cannot be free or prosperous.

Mr. Angell applies the Platonic analysis of the inevitable relationship of men to international behavior. He shows how the *de facto* economic interdependence of men has made the fruits of victory dead sea fruit for the victors; how it negates the provisions and implications of the Treaty of Versailles; how the persistence of the idea of exclusive nationalism, with its imperialistic implications, has Balkanized Europe and prevented European recovery. He shows what contradictions of conduct and statement, what injustice and hypocrisy the policy of exclusive nationalism—in Platonic terms, the notion that justice is the interest of the stronger—has led statesmen into. He demonstrates the futility of this policy as an instrument toward the attainment of security. He shows that as between "the alternative risk of status and contract," the risk through a policy of armament exclusive nationalism, imperialism and distrust, and the risk through disarmament,

international coöperation and trust, the preponderance of the evidence is against the former. What makes for it and sustains it is, he thinks, something in the original nature of man, the basic trend toward coercion, domination, force, which overrules intelligence and directs policy in politics, economics and even sex. This trend, he believes, can be controlled, modified, and redirected. The repressive conduct of governments and the others in war time is the best proof that their defence of war on the ground that "you can't change human nature" is purely *ad hoc*, since that policy is itself an attempt to change it. Change is possible, but it can come about only through a change of heart.

Mr. Angell's political argument is sound and inevitable. His psychology is, however, somewhat naive, and his psychological prerequisite to internationalism too much like counsel of despair. A change of situation or of habit or both is much easier to effect than a change of heart, and just as likely to bring about the desired results.

H. M. KALLEN,

New School for Social Research.

Problems in Pan Americanism. By SAMUEL GUY INMAN. New York, George H. Doran Company, 1921. vii, 415 p.

The author of this book is not, strictly speaking, a statesman, a political scientist, or a historian; but he is a missionary in the broad, modern sense of that term. He has been connected with Protestant missionary effort in Latin America for many years and he is now secretary of a committee which represents an attempt on the part of the Protestant denominations to coöperate in the Hispanic American field. He has travelled much in the countries south of the Rio Grande, he has met and conversed with many of their leaders, he has dipped into their literature, wrestled with their problems, and acquired an appreciation of their culture, their character, and their manner of life. He has written this volume with the avowed intention of creating a better understanding and promoting a warmer friendship between the two Americas. He has stated the purpose and scope of his book as follows:

In the first place, an effort is made to have the reader share in the author's admiration of and belief in the future of the Latin American people. Since it is unfair, however, in drawing up the balance sheet of our friends to have only the credit side presented, the outstanding problems of our southern neighbors are also